

114 customs of the Masai are both numerous and varied, but comparatively little is known of their language. The following
 ● 113 books, which contain either short vocabularies or grammatical
 114 notes, are probably all that exist¹.

I. *Vocabulary of the Engaduk Eloikop*, Krapf, Tübingen, 1854.

II. *Vocabulary of the Engaduk Illoigob*, Erhardt, Ludwigsburg, 1857.

III. *Life, Wanderings and Labours in Eastern Africa*, New, London, 1874.

IV. *Nubische Grammatik* (Einleitung), Lepsius, Berlin, 1880.

V. *Masailand-Expedition*, Fischer. (Mittheilungen der geographischen Gesellschaft in Hamburg, 1882-3).

VI. *A Visit to the Masai People*, Last. The Geographical Journal, 1883.

VII. *Die Sprache der Il-Oigob* (die sogenannten Wakua und Masai). Grundriss der Sprachwissenschaft (Band III), Müller, Vienna, 1884.

VIII. *Polyglotta Africana orientalis*, Last, London, 1885.

IX. *The Kilima-Njaro Expedition*, Johnston, London, 1886.

X. *Durch Masailand zur Nilquelle*, Baumann, Berlin, 1894.

XI. *Masai Grammar*, Hinde, Cambridge, 1901.

XII. *The Uganda Protectorate*, Johnston, London, 1903.

121 My endeavour in writing this book has been to place on record some of the thoughts and ideas of the Masai people, before their extinction or their admixture with Bantu elements and contact with civilization renders this an impossibility. The stories, the proverbs, the riddles, the songs, and the account of the customs and beliefs of this interesting people are all given in the words of the relaters themselves.

ooo My thanks are due to Sir C. Eliot for many valuable hints, and for the kindly interest he has shown in my work; to Mr. W. J. Monson for the free translation of the songs and prayers; to Mr. R. J. Sturdy and to Saleh bin Ali for the loan of their photographs; and to the Director of the Royal Botanic Gardens, Kew, and to the officials of the Agricultural and Forestry Departments, East Africa Protectorate, for determining the names of the trees and plants.

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[27] 1997 In conclusion I wish to pay a tribute of the highest praise to the work of the Church Missionary Society in East Africa.

¹ When this was written Merker's book *Die Masai* (Berlin, 1904) had not been published.

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On one occasion he devoured a large number of people and cattle—so many, in fact, that he thought he had exterminated the whole tribe. One woman, however, succeeded in hiding herself with her child in a pit, and after the demon had taken his departure she returned to the kraal and collected together all the food that had been left there.

The child was brought up in the pit, and when he was old enough to understand, his mother told him the story of the demon. For some time he did not venture away from the hiding-place, but after a while he made a bow and some arrows, and went for a walk. He shot a small bird, which he took back with him to the pit, and asked his mother if that was the demon. On being told that it was not, he went out again and shot another bird, and after that a Thomson's gazelle. He continued his search for a long time, and shot all kinds of things in the hope of killing the demon, but when he showed them to his mother, he found that he had not been successful.

The woman repeatedly urged her son not to leave the pit as they were the sole survivors of the tribe, but the boy was determined if possible to shoot the demon. One day he searched for a number of arrows and spears which he took to the top of a tree. He then climbed with his mother into the tree and lit a fire in the branches to attract the demon's attention. When the demon saw the smoke, he was greatly surprised, as he thought he had eaten all the inhabitants of the country. Having procured some axes, he went to the spot, and called out to the child and his mother to descend. As they refused to comply with his order, he commenced to cut down the tree. The boy shot him twice with his arrows, but the demon only thought he was being bitten by gadflies. As the arrows continued to hit him, however, he had to give up his intention of cutting down the tree, and shortly afterwards he lay down to die.

When he felt that his end was approaching, he said to the child: 'When I am dead, cut off my little finger, and your cattle will be restored to you. Then, cut off my thumb, and you will get back your people. After that cut open my face, and one man will come out.'

Having said this, he died, and the boy descended from the tree and

[101] many of them being actually descended from that race. An account of their
[113] history and customs, by the author, was published in the *Journal of the African Society*, No. 2, October, 1901.

246 MASAI PROVERBS AND SAYINGS

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- No. 46. Menyanyuk ateleja o atishiraka
They-resemble-not to-cheat and to-do-by-force.)

Cheating and doing something by force are not the same.

[If a man has suffered wrong, he had better try and come to an arrangement with his aggressor instead of going to complain to the chiefs, for his enemy will not forget, and will avenge himself later.]

- No. 47. Menyanyuk puan o kka.
They-resemble-not life and death.

Life and death are not alike.

- No. 48. Mōoki o-inoti 'n-gipa
It-is-not-drunk the-foster-son (or the slave) the-verruix-caseom
ol-ōtisinyunye aka.
the-who-was-without-blemish only.

What does it matter whether a person is one's own child or somebody else's as long as he does his duty?

[The Swahili have a somewhat similar proverb: 'Kheri Kafiri akufaye kuliko Islam asiyekufaa' (it is better to have a Kaffir who pleases you than a Mahomedan who displeases you).]

- No. 49. Mōoro 'l-tuli o en-gop.
They-separate-not the-buttocks and the-ground.

The buttocks and the ground do not remain long apart.

[One explanation of this proverb is that a man must sit down, and though he may walk about or lie down, he will sit on the ground again later. Another theory is that it has in some way reference to the disposal of the dead. With the exception, however, of the medicine-men and rich people, who are buried in shallow trenches, burial is unknown amongst the Masai. But it is perhaps a remarkable coincidence that the Tavetans¹, who are closely allied to the Masai, and the Bari, Dinka, and Madi², who live nearly 1,000 miles away, and not very far from the country whence the ancestors of the Masai are believed to have hailed, bury their dead in a sitting posture.]

¹ *Ibid* p. 221, note 2.

² Brun-Rollet (*Le Nil Blanc*, p. 244), Kaufmann (*Schilderungen aus Central-Afrika*, p. 129), Casati (*Ten Years in Equatoria*, p. 208), Emin Pasha (*In Central Africa*, pp. 260, 338, &c.).

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L-ÖYETYANI LOO-L-MAASAE MASAI ENIGMAS

The propounder says, Oiyöte, Are you ready?

The others reply, E-suo, He has come (i.e. It is, or we are, ready).

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No. 1.	Aata	l-muran	lainei	kumok,	naa
Enigma.	I-have	the-warriors	my	many,	then
	en-geju	nabo	eitaahäya.		
	the-leg	one	they-make-to-stand.		

Reply. Ol-popoñgi.
The-euphorbia-tree.

What do my warriors resemble when they stand on one leg?
The euphorbia tree.

[Masai men often stand on one foot and rest the other against the knee¹. When in this position they are supposed to resemble the *Candelabra euphorbia*, which Sir H. Johnston² has described as being 'like a gigantic cabbage or cauliflower that has run to stalk, only to countless stalks, many-jointed, and of gouty thickness.']

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No. 2.	Aata	l-muran	lainei	kumok,	naa
Enigma.	I-have	the-warriors	my	many,	then
	öbo	oipufgöki	'n-gishu.		
	one	who-goes-out-to	the-cattle.		

Reply. Il-loom le-'ng-aji.
The-rafters of-the-hut.

What are my warriors like? I have many of them, and one goes out to look after the cattle. The rafters of the hut.

[In Masai huts all the rafters are hidden except one which protrudes beyond the door. It is said to be watching the cattle.]

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No. 3.	Aata	l-muran	lainei,	nemetii
Enigma.	I-have	the-warriors	my,	and-it-is-not-there
	ol-le-bata.			
	the-of-end (or side).			

¹ This mode of resting, uncomfortable as it may appear, is widespread (vide Junker, *Travels in Africa during the Years 1875-8*; James, *Wild Tribes of the Soudan*; Grogan and Sharpe, *From the Cape to Cairo*; Baker, *The Albert Nyanza*, &c.).

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² *The Uganda Protectorate*, p. 37.

DIVISIONS OF THE MASAI PEOPLE

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E-murata e-tatene (Right-hand circum- cision).	E-murata e-kedyanye (Left-hand circum- cision).	Approximate date.	
Il-Kijaru (those who do not give back)		1836	} one generation.
	Il-Kieku (the long- bladed spears)	1844	
Il-Churanye (those who fight openly or by day) or Il- Kidōta (the pullers up)		1851	} one generation.
	Il-Twati (the rich ones) or Il- Mirishari (those who are not driven away)	1859	
Il-Nyañgusi (those who capture for themselves)		1866	} one generation.
	Il-Merisho or 'L- aimer (the pur- suers)	1874	
Il-Ŋgarbut (the glut- tons) or Il- Kishumu (the raiders)		1881	} one generation.
	Il-Kipōni or Il- Chungen (those who increase)	1889 ¹	
Il-Kishon (the lives) or 'Sēure (the lucky ones) or Il- Kitoip		1896 ²	} one generation.
	Il-Meitarōni (those who are not con- quered)	March 1904 ³	

¹ When Krapf wrote his *Vocabulary of the Engutuk Elotop* in 1834, he mentioned (p. 14) that the men who were able to marry were called Ekieko (Il-Kieku), and that the old men were known as Elkijaro or Elkimirisho. This account entirely agrees with the above table of dates.

² Lenana and Sendeyo (*vide* note on p. 328) belong to this age. Shortly after it commenced the great cattle plague broke out (1890).

³ In Taveta the corresponding age, 'Sēure, was commenced on May 7, 1897, a few months after it had been started in Masailand. Each Taveta age covers a period of about fifteen years, i. e. there is no left-hand circumcision. *Vide* [113] ●
The Journal of the African Society, No. 1, October, 1901.

⁴ The circumcision festivities were commenced in September, 1903.

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Naiteru-kop¹.

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Itadua, etii en-dōki naji
Naiteru-kop, na eng-ai, kake
mme ol-kitok anaa eng-ai na-
rok.

Naa 'l-paiyani kituak ki-
niāgyé ejōkini 'yook aajo :

Itadua, opa il-Maa naa ninje
'l-Torōbo, meata opa 'n-gishu.
Ore 'l-Torōbo naa ninje oota
'n-gishu.

Neipot Naiteru-kop ol-Torō-
bōni, nejōki : 'Tayōku' tade-
kenya te-niosōwani p' aaliki
tōki.'

Neiruk ol-Torōbōni : 'Alya,
nelo airura.

Noniŋ ol-Mái ōji eng-arna
enye Le-eyo pe ōjōki Naiteru-
kop ol-Torōbōni : 'Tayōku' ;
neisho, neinyōtōto kewarie,
nelo aitaabe te-'n-etaaniki
Naiteru-kop.

Ore pe ekenyu, nelo en-netii,
nejōki Naiteru-kop ol-Mái :
'Ira 'ŋgae !'

Nējo Le-eyo : 'Nanu Le-eyo.'
Nējo Naiteru-kop : 'Kodee ol-
Torōbōni !' Nējo Le-eyo :
'Maiyōlo.'

Nebol Naiteru-kop en-ju-
mata en-gāne, nerukunye 'n-
gishu oometējo ol-Mái : 'Tapala.'

The beginner of the earth.

The thing which is called Naiteru-
kop is a god, but not as great as the
black god².

This is the story which was told
us by the elders :

The Masai were formerly Dorobo,
and had no cattle : it was the Dorobo
who possessed the cattle.

Naiteru-kop came one day and
said to a Dorobo : 'Come early to-
morrow morning, I have something
to tell you.'

The Dorobo replied : 'Very well,'
and went to sleep.

A Masai named Le-eyo, having
heard what had been said to the Dorobo,
arose during the night, and waited
near the spot where Naiteru-kop
was.

When it dawned he went to
Naiteru-kop, who said to him : 'Who
are you ?'

On Le-eyo telling him his name,
Naiteru-kop asked where the Dorobo
was. Le-eyo replied that he did not
know.

Naiteru-kop then dropped one end
of a piece of hide from the heavens,
and let cattle down one by one until
the Masai told him to stop.

¹ Related by Napisyeki, an elder of the Aiser clan (Sighirari sub-district).

[113] ² Krapf in his *Travels and Missionary Labours in East Africa* writes (p. 366),
'These truculent savages (the Masai and Wakwavi) have a tradition that
Engai—heaven or rain—placed a man named Neiterkop on Mount Kenya.
He was a kind of demi-god, for he was exalted above men and yet not equal
to Engai.'

³ For tayooku.

MASAI MYTHS AND TRADITIONS

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Nepwo 'n-glahu oo-'Mái,
seashoroo 'n-opa oo-'T-Torobo,
neitu eitōki Aiyolo, nepwo
'T-Torobo meata 'n-glahu.

Neiggor il-Torobo idyakāne,
saidur eng-Ai, naloen-nahkwa.

Neigwari 'T-Torobo neata
'n-glahu, neaku 'T-chāgit
le-'n-dim eigor āitaa en-daa
saye.

'L-omon le-'ng-gōlon e-'ng-
ongu e-Le-eyo.

Etiaka nabo-olōng Nateru-
kop Le-eyo: 'Ten āā en-gerai,
ore pe induraa, nijo: "Tufgani,
tua, niitu; ol-apa, tua, nilōye."

Nā en-gerai neme en-e-
Le-eyo, nejōkīni Le-eyo: 'Inno,
indurai en-gerai.' Neiumu
Le-eyo en-gerai, nelo aituraa,
nējo: 'Me en-ai enna-kerai;
tenaloaituraa, najo: "Tufgani,
tua, nilōye; ol-apa, tua,
niitu."

Nelo aituraa, nējo nēja,
nerinyo āng.

Neitōki nā en-gerai enye,
nelo aituraa, nējo: 'Tufgani,
tua, niitu; ol-apa, tua, nilōye.'

Nejōki Naiteru - kop:

The Masai cattle wandered off, 539*
and as they went the cattle which
belonged to the Dorobo mingled
with them. The Dorobo were unable
to recognize their beasts again, and
they lost them.

After this the Dorobo shot away
the cord by which the cattle had
descended, and God moved and went
far off.

When the Dorobo were left with-
out their cattle, they had to shoot
wild beasts for their food.

The story of Le-eyo's
disobedience¹.

One day Naiteru-kop told Le-eyo
that if a child were to die he was to
say when he threw away the body:
'Man, die, and come back again;
moon, die, and remain away.'

A child died soon afterwards,
but it was got one of Le-eyo's, and
when he was told to throw it away,
he picked it up and said to himself:
'This child is not mine; when I
throw it away I shall say, "Man,
die, and remain away; moon, die,
and return."'

He threw it away and spoke these
words, after which he returned home.

One of his own children died next,
and when he threw it away, he said:
'Man, die, and return; moon, die,
and remain away.'

Naiteru said to him: 'It is

¹ Cf. the myths among the Dinkas and Zandes, or Nyam-nyam, Tylor,
Primitive Culture, vol. II, p. 21, and Casati, *Ten Years in Equatoria*, p. 152. Tylor also
mentions similar myths among the Hottentots and Fijians (vol. I, p. 385).

MASAI MYTHS AND TRADITIONS

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Nējōkīni enna amu ʔ-tuŋg-
anak oogol epwei aar kewārie,
neitobirišo ʔ-n-gitnak dama.

The origin of this is due to the
fact that men, who are strong, go
and fight the enemy at night time,
whilst women can only work by day.

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ʔL omon le-ʔng-aʔ o en-gop.

The story of the sky and
the earth.

Kitōniŋgo aajo eng-aʔ eiya
opa en-gop.

We understand that the sky once
married the earth.

Nēji nēja amu ti-araki anaa
ʔ-tuŋganak eboitare, nētii en-
gop abori, nētii eng-aʔ shumata.
Naa, ten ʔoahu eng-olofig araki
ten eaha eng-aʔ, nebau abori,
anaa ol-lee o e-ŋgorōyōni.

Haec verba dicere volunt. Ut
maritus supra feminam in coitione
iacet, sic coelum supra terram. Ubi
lucet sol et cadit imber, terra calorem
recipit et humorem: non aliter femina
hominis semine fruitur.

En-gikirikir oo-ʔl-oahon.

Earthquakes.

Ten eniŋg il-Maasae eikiri-
kira en-gop, nējo kulikae,
ʔ-muran ookwet epwo en-jore,
nējo kulikae, ol-doinyo oikiri-
kira.

When the Masai feel a shock of
earthquake, some say that a number
of warriors are going on a raid,
others, that a mountain is trembling¹.

Em-buruo e-ʔn-gop.

Volcanoes and steam-jets.

Ten edol il-Maasae epuku
em-buruo te-ʔn-gop, anaa Ol-
doinyo le-ʔng-Aʔ², anaa Gilgili,
nējo etii en-duroto kitok atwa
en-gop, nepuku en-derit enya.

If smoke or steam issues from the
earth, as for instance at the active
volcano Donyo Engai or at the steam
jets near the Gilgil river, the Masai
say that there is a large deposit of
chalk lying beneath the surface and
what one sees is dust.

¹ When the Bari feel a shock of earthquake they believe that the mountains
are fighting (Kaufmann, *Schilderungen*, p. 13), and the Kéri say that all
earthquakes originate from a prominent ridge of hills in their country
(Ewin Pasha in *Central Africa*, p. 5).

² Lit. God's mountain.

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*539 'N-gumot.—'L-omon le-'n-
823 gumoto o-'l-doinyo opuru.

Etii en-gumoto o-'l-doinyo opuru, nēji sii Ol-doinyo orok¹, netii 'l-tuñganak loo-'l-Maasae atwa inna-kumoto. Naa, tini indaabe te-'n-netaana, niniñg ol-toilo loo-'l-tuñganak eipoto, niniñg sii 'n-g'lahu eorito.

Epwo 'ñgorōyok aasai inna-kumoto ne'ya 'm-bukurto e-kulle, oo 'n-aishi, oo 'ng-orn, neshum te-inne, nepwānu 'l-tuñganak le-'n-gumoto kewaris ainos.

Kake mepwo 'ñgorōyok olupin inna-kumoto amu meiyōuni 'n-dōkitin enye.

Naa, ten eim il-tuñganak omon lemeiyōlo inna-kumoto, ore pe eduñg en-jani natii ālo e-'n-gumoto, neimu o-sarga.

'L-omon le-'n-gumoto o-'l-keju le-'m-bagasi oo 'l-Lumbwa.

Etii en-gumoto o-'l-keju le-'m-bagasi, a ninye ējo 'l-Aashumba Ol-keju loo-'l-makain. Nēji, pe eriku Naiteru-kop il-Maasae li-opa kunna-kwapi, nepuku te-'ng-ālo o-'l-doinyo kerī², nebaiki Ol-doinyosapuk³, nedol

Caves¹.—The story of the cave in the mountain of smoke.

There is a cave in the mountain of smoke, or as it is otherwise called Donyo Erok, in which Masai live. If you stand near its mouth you hear the voices of people calling one another and also the lowing of cattle¹.

Women go to pray at this cave, and take with them gourds full of milk and honey and butter, which they leave there. The inhabitants of the cave come during the night and eat these things.

Barren women, however, do not go to the cave as their offerings are not accepted.

If strangers who do not know about the cave cut a tree near it, blood is seen to issue from the wood.

The story of the cave of the Athi River and the Lumbwa Masai.

There is a cave near the River Athi, which river is called by the Swahili the Hippopotamus River. It is believed that when Naiterukop brought the Masai in olden days from the district round about Kenya, and they arrived at Donyo Sabuk,

¹ There are numerous traditions connected with the caves which exist in Masailand. The stories here related are examples.

² Lit. the black mountain.

³ For a somewhat similar tradition amongst the Taveta concerning the crater Lake Chala, vide *The African Society's Journal*, No. 1, 1901.

⁴ Lit. the spotted mountain.

⁵ Lit. the fat mountain.

574 Aimeri, nemejiŋg eng-aji oo-'l-Kishumu, amu mme en-o-'l-poror lenye.

Kake eikilikwan, ajo :
'Kodee 'ng-ajjik oo-'l-Aimeri'
Ore p' eitadnai, nejiŋg eng-aji nabo.

Ore pe ejiŋg, neinyōtōto lido-openy eng-aji, nelo aiŋgoru 'n-giragat ti-ae-wēji, neton ol-omoni aboitare e-ŋgorōyōni.

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Araki ten eata ol-openy eng-aji 'ŋgorōyok kumok, nelo airagye, neiŋgweki ol-omoni inna-aji natijiŋga meiraga.

Meidim ol-tuŋgani loo-'l-Maasae atōmitiki ol-omoni engiragata, amu ūre, ten edek ol-poror lenye, nē.

instance, to the Aimer age, he must not enter the hut of one of the Kishumu age, as he does not belong to this age.

He will ask where the huts of the members of the Aimer age are, and when he has been shown them, he will enter one.

When he has entered, the owner of the hut leaves him and goes to search for a place to sleep in elsewhere, the stranger remaining with his wife¹.

Or if the owner of the hut has several wives, he goes to sleep with one of these, leaving the stranger in the hut he entered.

A Masai cannot refuse hospitality to a stranger (of his own age) for he is afraid that the other members of his age will curse him, and he will die.

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181 'N-gishu², oo 'n-gujit, oo kulle.

Enyor il-Maasae 'n-gishu naleŋg; meitanyanyukye 'n-gishu ae-tōki³. Eata 'n-gishu pōkin ing-arn enye anaa 'l-tuŋganak.

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Etii o-rorei lenye ajo:

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'Erisyore en-giteŋg nabo el-lughunya o-'l-lee.'

Ejo, ten e-tum ol-lee en-

Cattle, grass, and milk.

The Masai love their cattle very much, and consider that nothing in the world is of equal value. As with people, each cow is known by name.

There is a saying which is as follows:

'One cow resembles a man's head.'

They mean by this that if a man

¹ Vide note 2, p. 312.

² The Masai cattle are of the humped Zebu type.

³ Schweinfurth (*The Heart of Africa*, vol. 1, p. 174) writes with regard to the Dinka and other Nilotic tribes: 'The poor savages . . . pay almost a divine homage to their cattle which they hold dearer than wife or child.' Kaufmann (*Schilderungen*, p. 101) adds that on the death of a cow a Dinka goes into mourning as he would if a relation had died.

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MASAI CUSTOMS

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loo-l-Maassa, nebarni inna-
oloŋg netupukuni, n̄yeŋgi
ol-kerr araki ol-kiteŋgi ōji
Ol-oitupakunieki.

Ore te-'ng-oloŋg e-are nelo
ol-ayōni aduŋgu en-jani naji
El-latim; nepwo 'n-doiye
aanapu, n̄uni te-kutuk-aji.

Ore tadēkenya neipufŋ
ol-ayōni alo aton ti-aulo
metaama en-gijāpa. Neisuja
te-'ng-are āitushulaki em-ḡere
e-papa.

Ore pe ekenyu naleŋg, nebol
ŋgotonye o-'l-ayōni kishōmi,
ne'ya ol-chōni apik en-daloiahi
e-tatōne.

Nelōtu ol-ayōni aton
to-'l-chōni, nelōtu ol-Torōbōni
ōmurat oo-'l-tuŋganak ooibuŋg.

Ore ol-tuŋgani oibuŋg
ol-ayōni ōmurati eton aitōrio
'n-gejek, neton ol-ayōni
too-'riahat oo-'n-gejek, nemu-
rati.

Ore ten eipiri ol-ayōni
emuratitai, n̄sari ŋgotonye
too-'ŋgudisin; naa ten eiyoŋōu
ŋgotonye oo menyē aajo eiprio
en-gerai, nepwo āisudori.

Ore p' eidipi aatumurat,

¹ This tree is generally called Ol-ollalei (*Zizyphus mucronata*, Willd.), but it is called El-latim during the circumcision festivities.

² *Asparagus* sp.

³ The circumcision of the Masai has been described in Thomson's *Through Masailand*, in Johnston's *The Uganda Protectorate*, and in *The Journal of the Anthropological Society for Great Britain and Ireland*, June, 1904 (Bagge).

the ceremony is started by his being shaved, after which a sheep or bullock is slaughtered, which is called The (animal) that has caused him to be taken out (from the boys' ranks).

On the second day the boy sallies forth to cut a tree called El-latim¹, which is carried by girls to the kraal, where it is planted at the door of the hut.

The next morning the boy goes and sits down outside the kraal to get cold. He also washes himself with water in which a fern called Father's spear² has been soaked.

When the sun is some way above the horizon, his mother opens the gate of the kraal, and fetches an ox-hide which she puts on the ground by the right-hand door-post.

The boy then takes his place on the hide, and the operator, a Dorobo, comes together with the men whose duty it is to hold the boy.

The man who holds him straightens out his legs, and the boy sits between them and is circumcised³.

If the boy winces during the operation, his mother is beaten with sticks; and if the boy's parents know that he will behave like a coward, they go away and hide themselves.

As soon as the operation is over, the

881
304

[824]

[113] ●

622 eisudoriaki metebana nebau
57 e-unoto.

Ore ten enyoru ol-oiboni,
seripakini ol-kila anaa ol-loo-
l-móruak oo 'surutya.

Ore etaa en-néuni, neitauni
en-giti-añg ti-aulo e-manyata
naji O-singira.

Nepiki inna-kiti-añg 'n-
gishu naalepo aka.

Ore inna-oloñg nauni,
neibuñgi ol-aunóni, amu ten
ejókini: 'Ira ol-aunóni,' eitu
eibuñgi, nekwet eisudori, araki
[887] ñar ol-tuñgani, pe meaku ol-
aunóni, amu eiba ten eaku ol-
móruo, amu meitóki alo en-jore.

Ore p' eibuñgi, nepiki
'surutya, neishopókini ol-kila
anaa ol-móruo; neidipayu en-
gias e-inna-oloñg.

Ore tadékenya neifigoruni
ol-kiteñg arua, neibok il-muran
aaman.

Ore pe epwo 'n-gishu shoo,
neifigoruni ol-tuñgani ñgol
oibuñg ol-kiteñg e-móuo aun,
neibuñg ol-likae o-sararua.

[231] Neremi illo-kiteñg em-
bidiñg, nyeñgi to-inne.

Neinok il-móruak en-gima
kitok to-l-oeingo le-manyata,
nepik e-móuo o-l-oeñwan.

a one, they do not inform him; it is
kept hidden from him until the time
for the celebration of the feast arrives.

If the chief medicine-man approves
of the selection, a cloth is made for
the new chief like those worn by the
old men, and surutya ear-rings are
obtained.

Just before the feast a small kraal,
called O-singira, is built a short
distance from the warriors' kraal.

Only milch cows are placed in this
kraal.

On the day of the feast the chief
is seized, for if he were told that he
is to be chosen, he would run away
and hide, or kill some one. The idea
of becoming an old man is distasteful
to him, since he will be unable to
again go to the wars.

When he has been seized, the
surutya ear-rings are put on him,
and he is clothed like an old man.
After this the work for the day is over.

On the morrow a black bullock
with a white neck and belly is sought
out from the herds, and surrounded
by the warriors.

When the cattle go to the grazing
ground, a strong man is chosen, who
holds the bullock by the horn at
arm's length, whilst another one
seizes it by the navel.

The bullock is stabbed in the nape
of the neck¹, and skinned on the spot.

The old men then light a big fire
in the centre of the warriors' kraal,
and throw a buffalo horn into it.

[113] ¹ All the Nilotic tribes butcher their cattle by stabbing them in the nape
of the neck (Schweinfurth, *The Heart of Africa*, vol. 4, p. 60).

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Ten eboitare ol-móruo en-gerai enye araki en-o-l-poror lenye, torono. Ten eniñg ol-poror lenye, n̄ari, negilli eng-añg, n̄eyañgi 'n-gishu n̄aiyũni.

If an old man commits adultery with his daughter or with a girl of her age, it is considered a serious crime. The other old men if they hear of it beat him, pull down his kraal, and slaughter whichever of his cattle they want. 684 [561]

M-bwat.

N̄ji en-d̄ōki n̄ji em-bwata, n̄aa 'l-ala aare eitauni li-abori.

The extraction of teeth.

There is something called em-bwata, which means the extracting of the two middle incisors of the lower jaw. 304 752

N̄eitauni te-'ng-alem.

A knife is used with which to perform the operation.

Eisho 'l-Maasae: nebwa 'n-gera enye kat'-are. Ten eini en-gerai, pe ebaya 'l-apaltin isyet, etubulutua 'l-ala p̄okin, nebwai. Netonii.

The Masai extract their children's two middle teeth twice. They extract them first of all when the child is about eight months old, and all its teeth have grown. Then they wait.

Nepwo 'l-ala p̄okin, neif̄gwari 'l-opa-ootubulutua. Ore p' eit̄ōki aabulu 'l-ala p̄okin, nebaya en-gerai anaa en-oo-'l-arin tomon o aare, nebwai em-bwata e-kitoo, nemeit̄ōki aabulu.

After the child has lost all its milk teeth and obtained the permanent set, i.e. when it is about twelve years old, the teeth are extracted a second time, and never grow again.

Ore p' eidip aat̄ōbwa en-gerai, neairieki eng-omom il-mur loo-'sirkon, n̄ji: 'I'r̄ōbija.'

When a child has had its teeth extracted, donkey's dung is put on its face in order to cool it. [237]

Ore opa p' eiteruaki aabwa 'l-tuñganak̄ēji, pe ten emweiyu ol-tuñgani, p' eitere, neony il-ala, neimyeki eng-are inna-bwata nat̄ōbwaki opa.

The origin of this custom of extracting teeth was to enable people, in the event of a man falling ill or being on the point of death, when his teeth would pain him, to pour water through the orifice¹.

¹ Hinde (*The Last of the Masai*, p. 42) writes: 'The origin of this custom is supposed to date back to a time when tetanus was a great scourge amongst the Masai, and they discovered that it was a comparatively simple matter to feed a man suffering from lockjaw if two of his front teeth were missing.' [113] ●

304. Naa, ten eata opa 'l-tuŋganak.
 752 pōkin in-jilale oo-'l-alale-keper
 mme ana-'ata eiyōuni naleŋg
 im-bwat. Ore taata etamooki
 em-bwata.

[626] Tenedolil-Maasaeol-tuŋgani
 lemebwa, nekwenikye sajo:
 'Eŋgārie 'sirkon en-daa.'

Had people formerly extracted the upper teeth, they would not have required the hole in the lower jaw. But now they have become accustomed to the latter.

When the Masai see a man who has not had the two middle incisors extracted, they laugh at him, and say: 'He eats his food like a donkey.'

Em-barnore.

302 Ebarn il-mōruak oo' ŋgorō-
 yok oo 'n-gera oo-'l-Maasae
 'l-lūghuny oo 'l-papit loo-'ng-
 onyek le-keper, neput il-papit
 loo-'ng-onyek li-abori ten
 eirugo pe erim eng-oŋgu.

Neput araki nebarn aii
 'l-munyo oo 'n-gitikit oo
 'n-golashi; nepej kulikae
 'l-papit loo-'l-oresheta, nepal
 kulikae.

[574] Teni mepuroo il-muran,
 nemebarn il-lughuny metabana
 nēuni, neitubulu 'l-taighan.

Ore ten eŋu e-ŋgorōyōni
 en-gerai, nemebarn ninye o
 en-gerai enye metabana nebulu

Shaving.

Masai elders, women¹, and children shave their heads and eyebrows, and pull out their eyelashes if they enter their eyes.

They also pull out or shave the hairs of the beard, armpits, and pubes, and some singe the hairs of their shins.

If warriors are not in mourning², they may not shave their heads until they have held the feast called e-unoto³, and they grow pigtails.

When a woman gives birth to a child, neither she nor the child are shaved until the latter has four

[113] Sir H. Johnston, in commenting upon this, says (*The Upande Protectorate*, p. 89):
 [114] 'It may be this explanation has been invented recently to explain a very ancient custom inherited by the Masai from the Nilotic stock, which was their origin; for amongst these people the removal of the lower incisor teeth is a very common practice.' Hinde's explanation, however, appears to be very widely spread.

[171] ¹ This very uncommon practice for women to shave their heads is also followed by the Dinkas, Baris, and Latukas (Cummins, 'Sub-Tribes of the Bahr-el-Ghazal Dinkas,' *Journal of the Anthropological Institute*, June, 1904; and Baker, *The Albert Nyanza*, p. 90, &c.).

² *Ibid* p. 306.

³ *Ibid* p. 299.

514 Ten eŋgasaki 'n-gera kutiti
576 'l-tuŋganak taati naleŋg,
201 nenotaki 'ng-amulak il-taati,
neŋŋi: 'Mikitajapa eng-Ai.'

Naa, ten eŋgasaki 'l-muran
il-tuŋganak kituak, nenotaki
kulikaa-kituak ing-amulak
ing-aik.

821 Naa, ten edol ol-Maasani
514 en-dŋki neitu ae-oleŋg edol,
784 aana ol-akira ōdŋyo, nenotaa
'ng-amulak, neŋŋi: 'Tuaho!
impira 'l-maŋgati!' neŋŋi sii:
'Telekwaki.'

514 Ore sii ten erikino, neipot
784 il-meneŋga araki eng-arna
[551] o-'l-tuŋgani ōtua, nenotaa
[63] 'ng-amulak. Ore sii ten eniŋg
il-omun torok injere etua
ol-tuŋgani ōja, nenotaa 'ng-
amulak, neŋŋi: 'Tuaho, eng-Ai,
mikiatā 'n-giyaa.'

514 Ore p' eŋter aapwōn
177 'l-Aisungun kuaa-kwapi, pe
edol il-Maasaa, nenotaa 'ng-
amulak, amu etŋŋi: 'Eŋtu
kiddi il-tuŋganak aana kullo.'
Neŋŋi sii: 'L-oiŋonok kituak
kullo-tuŋganak.' Ore pe
epik ol-Aisungui ol-tuŋgani
di-chani, neŋŋi ol-tuŋgani:
'Tonotakaki 'ng-amulak p'
siehin.' Neŋŋi eng-arna 'l-
Ōjuju amu eata 'l-papit kumok.

If small children salute very old men', the latter spit on them, and say: 'May God give you long life and grey hairs like mine.'

Then, when warriors greet old men', the latter frequently spit in their hands before allowing the young men to grasp them.

If a Masai sees something phenomenal, such as a shooting star, he spits several times and says: 'Be lost! go in the direction of the enemy!' after which he says: 'Stay away from me.'

Again, should he forget, and call somebody who is dead, or mention the name of a deceased person, he spits. Should he hear any bad news, such as the death of some person, he spits, and says: 'Be lost, O God, we have no ears.'

When the Europeans came to these countries and the Masai saw them for the first time, they used to spit, for they said: 'We have never seen people like these.' They also called them medicine-men, and if a European gave a Masai medicine, the latter asked him to spit on him to heal him. Europeans were formerly called 'L-Ōjuju owing to their being hairy.

* *Vide p. 287.*

[191] * It is customary amongst the Bari people for old men (fathers or grand-
[113] fathers) to take children's hands between their knees and spit slightly on them to bless them (*Mitternachts, Die Sprache der Bari*, p. xvi).

* *Vide p. 287.*

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N-daki.

Ngi en-daa oo-1-Maana
paa kulla tek il-miruk, oo
'Agortyak, oo 1-ayuk, oo
'a-daiya.

Naa 1-muran aka ooto
1-madgi o-oro aapwo aayefg:
ore 'a-gulye-olodgi aapwo
'ag-aldite aak kulla, kaka
metoni 1-apattin aare eita
eyefgisho.

7iki pe etum il-miruk oo
'Agortyak oo 1-ayuk aincua
'a-giri, naiaua. Hinc co-
gitalg ten ai openy, araki
etafgure ol-aurel, araki aincua
ol-ovarua.

Meiyu 1-miruk loo-1-
Maana ayeefg in-gihu enye
puka, meta eng-elat natadua:
ore ol-tafgani onye in-giri
ajo ol-Torthol.

Ten elaho e-Agortyak,
ayeefg ol-kitalg oiahoriki
o-ila.

Ten emenaya e-Agortyak,
ameiahoriki 'a-daki upati.
Ten eiyu 'a-giri, naiahoriki
1-olk araki 'a-giri taati: ten
eiahoriki kulla, nepiki eng-are.

Eyer si 1-Maana o-urpa.
Igr in-gihu too-'a-ginda,
adgure too-1-Agureta. Ore pe
to en-gitalg, naieyu too-1-
pukuta. Naak kulikas eruk,
noli 1-oyik kulla.

Food.

Amongst the Masai the principal
food of the old men, the women, and
the children is milk.

262

The warriors alone drive bullocks
into the forest, and slaughter them
there: at other times they go to the
married people's kraals and drink
milk, but they never remain for two
months together without slaughtering.

Whenever the old men, the
women, and the boys are able to do
so, they likewise eat meat. They
also eat an ox if it dies a natural
death¹, or if it is bitten by a snake,
or if a beast of prey has killed it.

The Masai elders, however, do not
slaughter their cattle without good
cause, and a man who is very fond of
meat is called a Duraho. [186]

Whenever a woman gives birth to
a child, a bullock is slaughtered, and
she is given the fat. [184]

A pregnant woman is not given
good food. When she wants meat,
she is given bones or lean scraps;
and when she wants milk, water is
mixed with it. [183]

The Masai are also very fond of
blood. They tie a leather ligature
round the neck of a beast and pierce
a vein with an arrow, the shaft of
which has been blocked. When the
blood gushes forth, they catch it [185]

¹ The Shilluk and other Nilotic tribes also eat cattle which have died a
natural death (Gmel, *Reise nach Senegal*, p. 32, &c.). [181]

[183]

228
628 kitook aara, o en-giteg nanta
eng-ahe, o e-igutyetel nanta
en-gural kiti; aake el nija
7-mafgati.

Neywe, aatuma to-waji
naho, eibug 2-tuganak
pikio 2-kujit to-ng-aia
e-tatua, aaitapashii 'a-gita,
na'ya 7-Maame en-giteg
co-7-mafgati, na'ya 7-mafgati
en-giteg co-7-Maame. Nantak
en-gural co-7-mafgati el-kina
le-igutyetel co-7-Maame;
nantak eli en-gural co-7-
Maame el-kina le-igutyetel
co-7-mafgati.

Nerayo 'ag-afgite enya,
staititito aajo eibuga
o-afwa kitak.

206
[206] Anna en-aikuna 7-Lumbwa
co 7-Maame to-7-ari le-ng-
aia to-waji niji El-afgite
e-Bangaruna.

228
238
609 Ore opa teul meiytu
7-Maame aibug o-afwa
kitak co 7-mak, aaimaki
el-momai.

Eituma el-afwa loo-7-
Maame aaitare el-afwa
loo-7-mak, aaitan pukura
o-afwa to-ng-aia e-kityara,
aapik in-giri e-7-kiteg dyelgi
to-ina, aaina.

Ore y' elip, neywe; kake
ait eibug 2-Maame eli-
afwa.

portant elders, and take a cow
which has a calf, and a woman who
has a baby; and the enemy do the
same.

They then meet together at a cer-
tain spot, everybody present holding
grass in his right hand, and exchange
the cattle, the Masai taking the
enemy's cow and the enemy the
Masai's. The enemy's child is
suckled at the breast of the Masai
woman, and the Masai baby at the
breast of the woman belonging to
the enemy.

After this they return to their
kraals, knowing that a solemn peace
has been entered into.

Thus was peace restored between
the Lumbwa Masai and the Masai
proper¹, in the year of the sun², at the
place called the Ford of Bangaruna.

Formerly when the Masai did not
wish to make a solemn peace with
the savages, they entered into blood
brotherhood with them.

A Masai elder would sit down
with one of the elders of the savages;
each of them would then cut his left
arm, and after dipping in the blood
some meat of a bullock which was
killed on the spot, would eat it.

When they had finished, the
Masai went away, but they did not
keep the peace.

[13] ¹ Hobbey (*Native Speeches*, p. 42) and Johnston (*The Speeches of the Masai*, p. 224)
describe a similar ceremony after a war between the Masai and the Lumbwa
or Kipchilil.

² The year of the great famine (1884).

³ On the River or Pangani River.

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3. Ol-morijo. Ninye oitaunyeki il-Torôbo e-saiyet oo-'m-baa, nainyaigu 'l-môruak loo-'l-Maasaa.

4. Ol-âgoowa. Ninye âdye 'l-Maasaa 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-aiigûre nanyaali 'âgorôyok, nepejôkîni 'malasin naadanya.

5. Ol-âgeriandua. E-tii 'l-âgeriandusi cora 'mwain are, ol-âpiki 'n-jaahuri o ol-likaa âpejiasho ten epiki 'âseni.

Ore illo âpejiasho na ninye enyor in-doiye epejye sate 'ng-omomite oo 'sederi p' eaku sidan; kake en-natonyora openy neiko nêja, mârakîni.

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit âitaman o-saarua, kake mepik tôki.

Neiko si nêja 'l-muran, kake 'me pôkin ooiko nêja, ol-oiyêu ake.

6. Ol-bughoi epik i-âgorôyok il-kilani pe enyoriju eton eâgejuko; eishori sii 'n-gishu naamwei ol-tikana.

7. Ol-magirigiriane. Ninye epik il-Maasaa 'm-benek oo 'l-

3. *Acokanthera Schimperi* (Hochst.), 824
Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, [411]
and Masai elders purchase it from them. [439]

4. *Balanites* sp. With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, [412]
and is used for mending the gourds [241]
when they break.

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-âgeriandua, from one of which a dye is obtained which is [386]
used for colouring the sheaths red, whilst the other is used for tattooing.

The latter kind is what girls like, 304
and they tattoo themselves 'with it [824]
on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force.

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia* sp. The tannin of 824
this tree is used by the women for [281]
curing skins with. It is also given to cattle when they are suffering from gall fever.

7. *Lantana salicifolia*, Jacq. The [302]
leaves and fruit of this plant are

¹ An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Letukas is given in Baker's *The Albert Nyanza*, vol. 1, p. 216. [113]

1752

aita, utin 'Agonyo pe etum
aitirie inne-weji netigile.

a ligature round the limb and amputate it.

232

Neiyolou sii 'l-abaak
aategalem araki aidoŋgo 'l-
oiŋgok, oo 'l-marigeshi, oo
'l-oroi. Ore ten egaŋem il-
oiŋgok, negor te-'n-gāne ol-gos,
pe etum aataŋgor ten eitaabe
e-ŋony, amu tjo teni meŋgor,
neijeyu 'apo.

The surgeons are also able to castrate bulls, rams, and he-goats by either removing or crushing the testicles. When bulls are castrated, a cord is fastened tightly round their necks and blood is extracted from the jugular veins to prevent inflammation of the injured parts.

195

Il-deketa loo-'l-Maanaa.

Masai curses.

578

Ol-akaishopo en-napyak ! }
Mikinjopo en-napyak ! }
Mikinjirie eng-Ai ! }
Mikinoaa ol-ŋwaru ! }
Injirtita ! }
Imbusu ! }

May you be clothed with an incurable disease !
May God trouble you !
May a beast of prey devour you !
Slip on the road and fall !
May you become the colour of a corpse !

Mikinjoo eng-Ai en-dap e-
'n-jōni !

May God give you a palm of leather ! (i.e. may your cattle die, in which case you will be forced to do manual labour.)

Tanaŋga nāisula !

Die with those who have been conquered !

Todoroi !

Die when the sun sets !

Tanaŋga aŋgata !

Die in the plain !

Mikitaara 'l-kulinyi !

May your own people kill you !

Ten edek il-Maanaa 'n-gura,
nemedek naleŋg, sajo :

When the Masai curse children, they do not call them very bad names. They say, for instance :

E-soit !

Stone !

En-gumoto !

Pit !

626

En-gitorojata oo-'l-Maanaa.

Masai form of oath.

Ten tjo ol-lee oo-'l-Maanaa
en-dōki, pe tji el-lajare, ore

If a Masai man says something, and it is believed to be a lie, it is

[113]

A description of the operation was given in *The Veterinarian* (Sturdy), October, 1900.

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my Professor, INAAK SCHAPERA of the London School of Economics. Through his good offices I was able to see some Manuscripts on the Masai from the Secretariat, Nairobi, as recorded in the following bibliography.

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Initial explained:

- A. M. N. H. — *Anthropological Papers of the American Museum of Natural History*.
- I. A. I. — *International African Institute*.
- J. A. S. — *Journal of the African Society*.
- J. E. A. U. N. H. S. — *Journal of the East Africa and Uganda Natural History Society*.
- J. R. A. I. — *Journal of the Royal Anthropological Institute*.
- K. L. C. E. — *Kenya Land Commission — Evidence*.
- NAD — *Native Administration*.
- T. N. & R. — *Tanganyika Notes and Records*.

by numerous tributaries, which run in deep valleys from the heights of the Mau. Chief among these are the streams known as Narok, Eiyabei, Pasi Lakuayi, Olodari, Penyin and Bosian. At latitude 1° 30' south, the Uaso Nyiro enters a deep gorge and flows sluggishly through swamps and tall grass from that point to Lake Natron, flanked throughout by the Nguruman Escarpment on its right bank. Eight miles from its mouth, it becomes lost in a swamp, but its course is sometimes visible as far as the lake. 133

The Mara River also rises on the Mau, whence it cataracts down in a south-westerly direction until, a few miles below the Mara Bridge, it too becomes sluggish. After crossing the Anglo-German boundary, this river proceeds due west until it reaches the Victoria Nyanza, seventy miles away.

Other less important rivers are the Gori River, in the trans-Mara country, which rises from Gelegele Hill, and finally flows into the Kuja near Karungu Bay, the temporary river Kikalewa flowing eastwards from Kilimanjaro, and the Namanga flowing from Mount Orok.

There are no permanent lakes of water of any size within the reserve. Perhaps the most interesting feature of the country is found in the soda lake at Magadi, whose deposits are now forming the object of commercial enterprise. Lake Amboseli is a flood of water in the wet season, but dries up during dry weather. 1. Lake

The Rift Valley, which marks the termination of the lava plains of Kaputiei and Athi on the east, crosses the Masai Reserve from north to south through the Kedong Valley to Lake Natron. This valley, the Erythrean or Great Rift Valley, extends through East Africa from the German frontier to Abyssinia, and thence to the Jordan Valley. "This valley," writes Professor Gregory, "has been formed by the subsidence of the block of material that once filled it. At one time, the surface of the volcanic plains to the east of the Rift Valley were continuous with the similar plains to the west. Parallel cracks, hundreds of miles in length, broke across the rocks: the block of material between these cracks sank, leaving walls, in places, so precipitous that the Uganda Railway has had temporarily to use a cable-worked funicular railway for the descent into the valley from the Kikuyu plateau. The walls of the valley, however, are not always precipitous. The lines along which the subsidence occurred cut across ridges, valleys, and basins: and the character of the scarps that now bound the valley varies with the structure of the country on either side of the Rift Valley." 2. Lake Valley

Dealing more particularly with the geographical divisions into which the reserve is divisible, the eastern portion of the reserve consists initially of an open plain, known as the Nyiri Desert, situated to the west of the Chynlu Hills. This so-called desert is at an altitude of about 4,000 feet, and is covered with bush of a varying density. There is no surface water in it, but the bed of a stream, known as the Sand River, crosses it from west to east, a bed averaging two to three hundred yards broad, from which water can be obtained by digging. One branch of this underground watercourse appears to be the continuation of the Kajiado River. Eastern portion.

Further to the south, and at about the same altitude, lies the sometimes swampy country at the foot of Kilimanjaro. This plain consists of muddy sand, impregnated with various salts, which renders difficult the growth of any vegetation. Here and there a few sheets of water are to be found in the wet weather, surrounded by rings of grass, while considerable areas are covered with the white crust of soda and saltpetre. No rivers run from Kilimanjaro on its northern face, and the small streamlets which are occasionally running from the snow line do not proceed further than this plain.

Perhaps the most remarkable feature of the Nyiri Desert and the plains to the south is the quantity of game which exists in those areas, and it must be remembered, in this connection, that that country forms part of the Southern Game Reserve. [36]

Further to the west, the ground falls slightly to an altitude of under 3,800 feet at Lake Amboseli, and then rises to Mount Orok. From this mountain rise

of ceremonial dances taken during the Jubilee Celebrations of King George V in 1935, and of water drawing from the deep pre-historic wells of Central Masailand.

A word about Masai terms; throughout clarity rather than pedantic accuracy has been the aim. Thus the anglicized "Laibon" has been used for ol Oiboni, "Unoto" for e Unoto, "Laiser" for 'l Aiser, etc., i.e. the article has been retained or dropped as the occasion demands. Where the plural forms have become current in local administrative usage, e.g. Laigwanak, they have been retained, but in other cases their employment would merely have led to confusion. When anglicized or in common use, these terms have been left in standard print: when italicized the word or phrase is, as far as known, grammatically correct.

Finally, it was thought undesirable to burden the report with frequent references and footnotes. A list of the works consulted is appended.

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SECTION I. — HISTORY.

- A. Early History: the Exodus — origin of the Laibonok — southward penetration — consolidation in Tanganyika under Subet — origin of the Lumbwa or Kwavi — limit of expansion — dispossessed tribes — archaeological evidence.

The Masai are generally regarded as coming from Nilo-Hamitic stock. From the known history of other tribes, and a comparison of various cultures with that of the Masai, it is believed that, some four hundred

• Fully illustrated.

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ABBREVIATIONS

HMSO	= H.M. Stationery Office.
JAI	= <i>Journal of the Anthropological Institute</i> (later JRAI).
JAS	= <i>Journal of the African Society</i> (later JRAS).
JEANHS	= <i>Journal of the E. Africa and Uganda Natural History Society</i> .
JRAI	= <i>Journal of the Royal Anthropological Institute</i> .
JRAS	= <i>Journal of the Royal African Society</i> .
RGS	= Royal Geographical Society.
TNR	= <i>Tanganyika Notes and Records</i> .

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25 July, 1958, and the place was somewhere between Uaso Kedong and Surwa, i.e. west of the Kedong River in the Rift valley below the Kikuyu escarpment in Kenya. The gathering site for the warriors was deep in the bush about two hours march from the *manyatta* outside of which the *O-singira* hut was located. Europeans in the party, in addition to myself, were Charles Hayes, Jack Couldrey and Jeremy D. Lunn. About 500 *masai*, heads shaved and reddened with ochre, carrying sticks instead of spears, sat around in a huge circle. The forehead of each warrior was rubbed with the heart of the slaughtered animal and then the *masai* took a bite of it. Following this, a strip of hide, about four or five inches long and one-half or one inch wide, pierced at one end by a one-inch slit, was placed over the middle finger of the right hand of each tribesman.

The magical significance of the heart and finger strip is not accurately known. Nothing magical is ever very clear! The heart probably signifies life and blood, and the binding of the warrior to cattle, the life-giver of the Masai. The significance of the hide strip is even more obscure, perhaps merely a symbol of brotherhood and of the association with cattle but possibly of sexual connexion (finger symbolizing male genitals, slit in skin female). If the latter, the individual Masai would certainly not be aware of this meaning, which would have originated long ago in an individual magician's mind and have been obscured for all others over the years. Finger strips and rings, and wristlets, are commonly (though not always) used as symbols of sexual union in East African tribes, e.g. the Wakamba use a finger ring from the knuckle hide of a goat as an amulet against male sexual impotence (Margetts, personal observation) and prior to marital sex consummation the Nandi groom wears a goatskin ring on his right middle finger and the bride a strip around her left wrist (Huntingford, 1953, p. 28).

After this day-long ritual the tribesmen returned late at night to the *manyatta*, where further ceremony was carried out at the *O-singira* hut.

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113 This bibliography is a revision of a mimeographed copy which I
101 compiled several years ago and which has been circulated privately on request. Continued interest has now prompted me to revise and publish it here. It deals mainly with the Pastoral or "Rift Valley" Masai of both Kenya and Tanzania. But it also includes many important references to other Maa-speaking peoples--such as the Samburu and Njemps (Tiamus) of Kenya and the Arusha and Baraguyu of Tanzania--who are referred to variously in the early literature as the Wakwavi, Wahumba, or Iloikop or simply as the Agricultural Masai.

113 Although by no means exhaustive, the bibliography is designed to include all the major works dealing with the history, language, and traditional social, political, and economic life of the Pastoral Masai. Other important items, not included here, may be found in the following: (1) Colonial Office Files, Public Record Office, London; (2) Secretariat Archives, Nairobi, Mombasa, and Dar es Salaam; and (3) Regional and Area Administrative Office Files, Kenya and Tanzania.

Titles in this bibliography are arranged alphabetically according to author or organization. The following abbreviations are used:

<u>JAS</u>	<u>Journal of the African Society</u>
<u>JEAUNHS</u>	<u>Journal of East Africa and Uganda Natural History Society</u>
<u>JRAI</u>	<u>Journal of the Royal Anthropological Institute</u>
<u>JRGS</u>	<u>Journal of the Royal Geographical Society</u>
<u>MS NAD</u>	Manuscript in former Department of Native Affairs, Secretariat Building, Nairobi
<u>Pro. RGS</u>	<u>Proceedings of the Royal Geographical Society</u>
<u>TNR</u>	<u>Tanganyika Notes and Records</u>

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/xiii cont./

in the Church Missionary Society's station in Taveta" /cited in English/. this, as Merker himself told me, can only refer to a Masai man from whom he received other information; since for the many investigations on /xiv/ which his ethnological work is based (habits, customs, names, etc. etc.), he had quite different informants, of course. And Hollis' objection (1)

1. Personal communication from the researcher, highly esteemed by me, whom I had the good fortune to become acquainted with in September, 1908, in Oxford (at the Kongress für Religionsgeschichte /Congress on the History of Religion/), just as I was also able to become personally acquainted with the deceased Merker in 1907, after I had previously corresponded with him, which was extremely valuable to me in view of the so highly controversial Masai problem.

that he (Hollis), who was also acquainted with the Masai of his region for many years, would then also have had to come across the traces of such early history is only an argumentum e silentio. Either the more southerly Masai (in German East Africa), with whom Merker worked, were more faithful guardians of those ancient treasures, which is not impossible, or Merker also had more luck in gaining their confidence on this point than Hollis, who, just there, did not come across the right people. Merker, however, indeed also expressly states in the foreword to the first edition that it was not until the fifth year after the beginning of his work that he came across those traditions from ancient times, which by no means commonly cross people's lips, but are handed down only in particular families and there are only ever to be found among a few old men. And then it took another year and a half before Merker had completely learned what is set down in his fourth chapter. Moreover, even according to Hollis (cf. also C. Eliot's introduction to A. C. Hollis, The Masai, their language and folklore, p. xix), the monotheism of the Masai

/xiv cont./

114
776
782
113 and their imageless worship of God ("they have definite prayers and they petition the deity more frequently and fervently than the surrounding tribes are known to do" /cited in English/), stand unquestionably, just as generally a comparison of the book by Hollis, appearing shortly after Merker's book, with Merker's Masai is the best apologia for the reliability of Merker's ethnological as well as linguistic observations.

114
174 Another outstanding African scholar, the praiseworthy, well-known linguist Carl Meinhof of Berlin (now Hamburg), has above all, and, to be sure, for linguistic reasons, turned against Merker's designation of the Masai as a "Semite people," and with that then also at the same time against their onetime ancestral home in Arabia (2).

[113]

2. Cf. his review in Zeitschr. f. Ethnol.,
36, 1904, pp. 735-744.

But what the Arabist Schwally (in Giessen) said about the Masai traditions (Archiv für Rel.-Gesch., IX, 1906, p. 505), that here "features of Semitic origin are well grafted on African ones" (but "when and under what circumstances is hard to say"), also applies to the language, as I was able to convince myself by a thorough study of Hollis' book. Definite remains show that the Masai must once have been Semites, and, to be sure, Arabian Semites. This will be briefly discussed in what follows next.

174
197
[73] Not only does their own tradition teach that they came from the north, but this is also confirmed by a comparison of some of their number words with those /xy/ of the Cushitic languages (especially Somali and Galla) and of Nuba. One should compare [113] the following lists, to which I have also further added the number words of Nandi, closely related to the Masai, from the new book [802] by Hollis (The Nandi, their language and folklore, with Introduction by C. Elliot, Oxford, 1909).

/307 cont./

*121
*793
*539
*171

In Gen. 2, V. 4 to 6, the first version again appears, according to which in the beginning the earth was a desolate waste in which no shrub and no herb of the field grew. Then God sent the fructifying rain and watered the whole surface of the earth. Here therefore the primeval flood is entirely absent.

A third interpretation is scattered throughout various parts of the Old Testament, especially in Psalms 74 and 89, in the 51st chapter of Isaiah, and in the 38th and 40th of the Book of Job. It was first discovered by Hommel and then reconstructed by Gunkel into a description of creation. According to it, God Jahve /Yahweh/ goes to battle against the dragon Rahab or Liwjanan and shatters its head. Then he dries up the sea, the waters of the great Tehom, and with that begins his act of creation.

In the Babylonian myth of creation (1)

[113]

1. According to Prof. Dr. Heinrich Zimmers, "Biblische und babylonische Urgeschichte. Der alte Orient II." /Biblical and Babylonian Earliest History. The Ancient Orient II./

we find in the beginning the original flood, which sometimes is personified as a male being, sometimes as a female one. In the latter case she is called Tiamat. Then the gods arise first, among whom Marduk is supreme. Tiamat is displeased with the gods, creates dragons to fight the world of the gods, and becomes indignant. God Marduk sets out to battle her, kills her, and, out of her corpse split in two, makes the water above and under the firmament. Then Marduk creates sun, moon, and stars, the dry land, the plants and animals, and, finally, the human beings.

Among all three peoples we find initially, before the beginning of the actual creation, God's battle with the dragon. With regard to the original state, we found two versions: the desolate, barren waste among the Masai and in Gen. 1 and 2; the original flood in Gen. 1, the other Biblical passages, and in Babylon.

/710 com./

Paradise and the Fall of Man

*121
#773
#539
#171

According to the account of the Manal, paradise, a patch of earth with marvelously luxuriant vegetation, arose there where, out of the cadaver of the slain dragon, its blood poured over the earth and made fertile the hitherto barren waste. In the midst of the trees covered with the most delicious fruits there stood one whose fruits God had forbidden human beings to eat. Then one day the serpent, as tempter, approached the woman and persuaded her to eat some of the forbidden fruit, the consumption of which would make human beings the equals of God. The woman ate and gave the man some to eat as well. After both had eaten, they were ashamed of their disobedience and hid before God, when the latter again -- as he often did -- came to them in paradise. When, upon being questioned, they had confessed their guilt, he ordered them out of paradise and posted before it the morning star as guard.

Whether we should see in the well-known picture on a seal cylinder in the British Museum a representation relating to the fall from the Babylonian one must as yet remain unidentified. In the center stands a pinnate tree with two fruits hanging on it, in which Professor Hummel (1)

1. Prof. Dr. Fr. Hummel, "Die altorientalischen Denkmäler und das alte Testament /The Ancient Oriental Monuments and the Old Testament/."

recognized the sacred cedar of Eridu with its fruits promoting vital energy and generative power. To the right and left of it a figure clothed in long garments sits on a kind of throne. The right one wears two horns as a head ornament, and through that is designated as a god or at least a semidivine being; the person on the left is usually interpreted as a woman. Behind her a snake stands upright. Each of the two figures is extending one hand toward one of the fruits. Perhaps Jensen's interpretation (2),

2. Prof. F. Jensen, "Christliche Welt /Christian World/," 8p. /column/ 48th "If one could see in

• (113)

19b Tablet

PL12 Head PL12

• 113

[For bibliographical citations, see Category 118, pp. 429-434.]